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The TAHRIK-I-JADID

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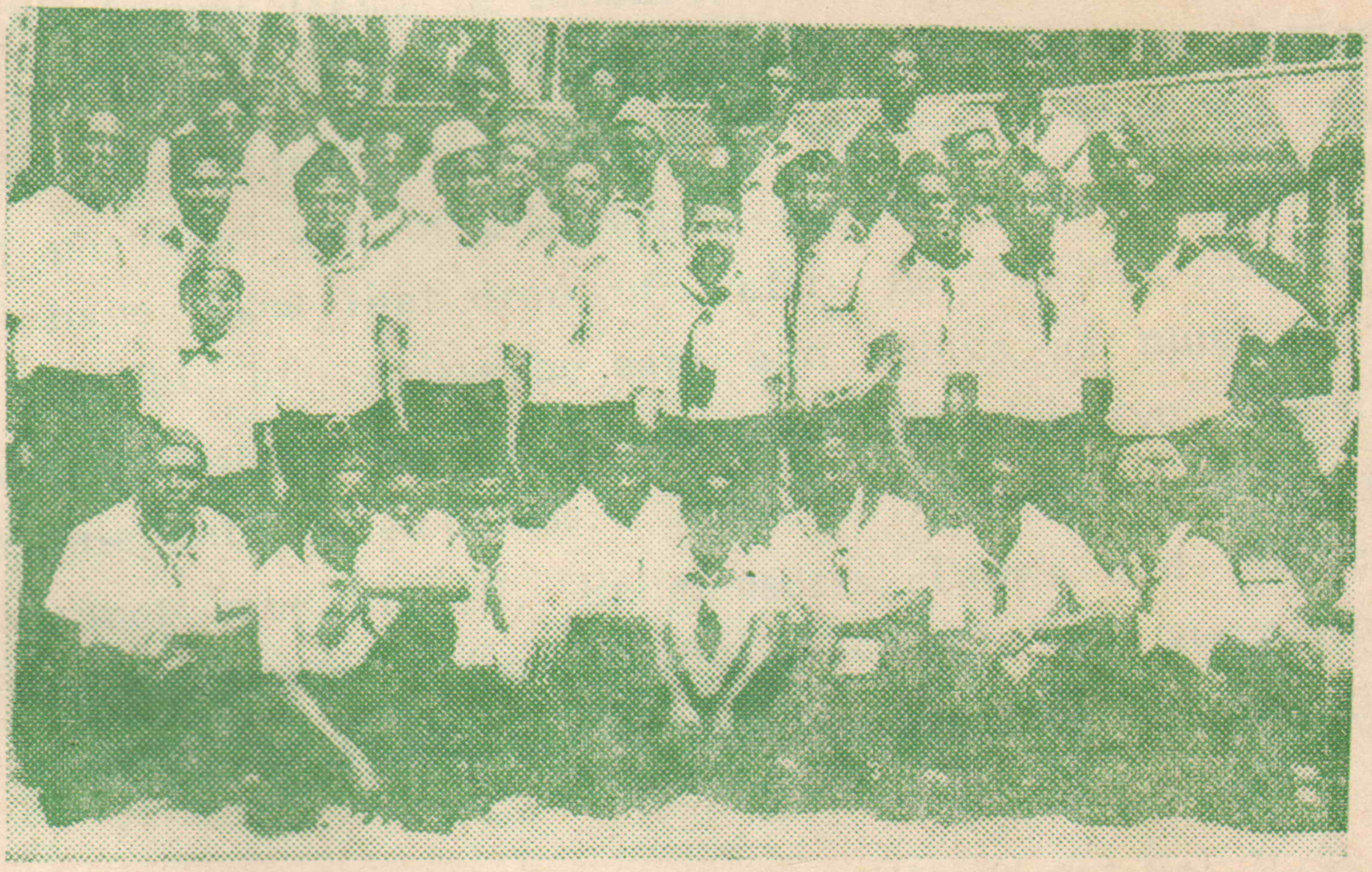
Editor :
NASEEM SAIFI

TABUK 1359 H.S. — SEPTEMBER 1980 C.E

A section of the Majlis-i-Khuddamul Ahmadiyya, Ghana, West Africa, who performed various duties on the occasion of the Annual Conference, there.



غانا کی مجلس خدام الاحمدیہ کے چند ممبر جنہوں نے وہاں کے جلسہ سالانہ کے موقع پر ایمان افروز کارکردگی کا مظاہرہ کیا۔

بسم الله الرحمن الرحيم

Monthly

Tahrik i Jadid

Rabwah

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Editor

NASEEM SAIFI

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RELIGIOUSNESS TO YOUR FILL

Behold ! man takes food and unless he has taken to his fill his hunger cannot be satisfied. If he takes only one crumb of the bread, do you think he will be free from hunger. Never. If he takes just one drop of water, that one drop will not save him at all, rather, inspite of the fact that he will have taken that drop of water, he will die. In order to save his life, unless he eats and drinks as much as is really necessary, he cannot achieve his objective. Same is the case with religiousness. Unless he is religious to his fill, he cannot save himself. Religiousness, Taqwa and obedience to the commands of God, should reach the same stage which is necessary to satisfy him in the case of eating and drinking.

(Malfoozat Vol. V. P. 75)

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KHUTBA

God fulfils His promises for those who are patient and steadfast

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Never lose hope and be careful - Don't be deceived

Commenting upon the following verses of the Holy Quran :

فاصبر ان وعدالله حق ولا يستخفنك الذين لا يوقنون -

فاصبر ان وعدالله حق و استغفر لذنبك و سبح بحمد ربك بالعشى و الابكار -

Hazrat Khalifatul Masih III said in his Friday Sermon delivered on the 12th of October, 1979 at the Masjid Aqsa, Rabwah, there were no less than one hundred verses in the Holy Quran drawing our attention to patience and steadfastness ; it is a basic commandment of God, and, in fact, it is connected with all the other commandments that God has given to mankind for the betterment of their life. Whether a person is asked to do something or he is asked to avoid something, patience and steadfastness are required to carry out that commandment—and carry it out at all the times.

Huzur remarked that Islam is a religion which conforms with the human nature and it also satisfies human intellect and reason.

He said, "There is no occasion where impatience can pay and that is why Islam has not allowed impatience in any circumstances whatsoever. God has promised that those who would show patience and remain steadfast, He would fulfil His promises made to them ; He would love them and grant them the best rewards of their appropriate deeds.

Huzur remarked that it was essential that all of us should understand it perfectly that God never keeps His promises unfulfilled. "There are things for which people may have to wait for centuries," he said, "but a time would ultimately come when the promise would be fulfilled."

He also drew the attention of the members of the Jamaat that those who do not possess certainty of faith in the all-powerfulness of God, try to make the others waver. And that being the case one should be very careful not to let his own faith dwindle Another point to which he drew the attention of the Jamaat was that since nobody could get reward by force, it was essential that one should always be asking for His grace and for the forgiveness of his sins.

The last point on which he laid stress was the glorification of God. This, he said, we could do all the time, even when apparently we seem to be busy in worldly affairs. It is an attitude and it must be adopted by everybody. What we have to do is to think of Him and to glorify Him.

Let everybody make it a habit, he said.

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SO SAID

The Founder of the Ahmadiyya Movement

How to Preach

There is no doubt about it that the people who can tell the truth are few—so few that it can be said literally that they do not exist.

Usually the preachers preach (the word of God) to obtain something from the people. And when the objective of preaching is so mixed up then Truthfulness and Divine attachment are covered under the darkness of the worldly objective, and the pleasantness that could have been produced by the sweet smell of the word of God is pressed down by stinking smell of worldliness. There and then the people begin to say that the preacher is doing (or saying) all these things for his personal worldly gains.

There is no doubt about it that most of the preachers are after their worldly gains, but everyone is not like that. There are people with very pure hearts and they tell others about the commands of God and the instructions of the Holy Prophet, sallallaho alaihi wa sallam, simply because they think that they have been commissioned by God to do so and therefore, it is, a duty of theirs. By doing so, they seek after the pleasure of God.

Preaching is a very great thing. It has a sort of glory of prophethood, but of course, if it is carried out with the fear of God in one's heart. The preacher gets an opportuniy to reform himself, for, it is necessary to show to the people that he acts on what he says.

(Malfoozat Vol II, p-104)

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Pick no holes

It is very true that one should look to what is said and not to who has said it. If a man looks to who has said it, he might be deprived of the acceptance of the truth, and more than that, the seed of pride would begin to generate within him. If he is the seeker after the truth why should he pick holes in others. The preacher might pick any point for himself; what have you to do with it. Your object is to find out the truth. Of course, sometimes, the preachers talk of irrelevant things and while preaching they do not restrain themselves to what is expedient nor to what can cure the disease (moral or religious disease) of the listeners They continue talking about their point from various angles.

If they had looked at the Holy Prophet, sallallaho alaihi wa sallam, they would have learnt a very good method of Preaching. A man would come to the Holy Prophet sallallaho alaihi wa sallam, and ask him as to what was the best virtue. The Holy Prophet would answer him: Charity. Another would come and ask him the same question and he would answer: to serve the parents. A third person would come and ask him the same question and he would tell him of something else. The question would be the same but the answer differed. Some people have

stumbled at this point. The Christians have raised a lot of objections about these things. But the ignorant people have not pondered over the blessed method of the Holy Prophet, sallallaho alaihi wa sallam.

The point underlying this method is that the answer used to be relevant to the condition of the questioner. The best virtue for the person who is niggardly is that he should get rid of these habits and the best virtue for the one who was not serving his parents was to serve his parents. He needed this kind of teaching to make him a better person—to serve his parents.

Just as it is very essential that the physician should make a good diagnosis of his patient so also it is necessary for a preacher to study the people well. But the pity of it is that insight and the knowledge is not given to anyone except to the divine preachers. That is why inspite of the fact that there are thousands of preachers going about, the morals of the country are going down. All sorts of weakness—moral and those connected with the faith—are penetrating into the people.

(Malfoozat Vol. II, p. 105)

He guards the righteous

My Jamaat who has recognised me should not let the signs of God become stale. To keep them fresh adds to the powers of certainty. And for that reason, our Jamaat should not hide these Signs. Those who have seen them should relate to those who have not seen them; that will save them from evil deeds and refresh their faith. The Signs should be narrated to the people in a very beautiful manner.

You should remember that those who do not ponder over proofs supplied by God are blind and they cannot see the truth. They do not have the ears. They are like animals, even worse than the animals. God is not their Guardian. He is the Guardian of the true believers and the Muttaqi:

هو يتولى الصالحين

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(He is the Guardian of the righteous people)

He is not the Guardian of the people who have gone far away from the path of God and have thus likened themselves to the animals. Tell me, have you seen the people crying over the goats being slaughtered. And, those who have gone even beyond the goats, who would care for their life.

Look at the animals. They are made to work and they are slaughtered. A person who cuts himself off from God cannot be given any guarantee.

قل ما يعبؤبكم ربى لولا دعاؤكم

(i.e., if you do not call upon God, what does my God care for you.)

You should remember that those who worship God for the sake of this wolrd or do not care for Him, God also does not care for them.

(Malfoozat Vol. II, p-113)

Trials - a blessing

I am praying for him very fervently for this trial of his. It has afforded me very great pleasure. The fact is that the trials are a very good cause of Mercy. On the one hand the man—in his service to God—gets himself cut off from all else and directs the whole of his attention to-

wards Him and on the other hand the Divinity moves towards him with the hosts of Bounties, to console him. I could see that that has been the practice of the Prophets, peace be on all of them, and also the practice of God, that as the kindness and Mercy of God is vouchsafed at the time of trials, it does not happen in the times of comfort and security.

(Malfoozat Vol. II, p. 117)

Longevity of life

Wishing for a long life often becomes the root cause of sins and weaknesses. Our friends should spend their life in perfect accordance with the will of God. That is the target that has to be achieved, otherwise what difference does it make that a man pasess away today or after 50 years from now. The moon and the sun that are there tooay, the same moon and the sun will be there at that time (i.e. fifty years from now). The person who is beneficial and a servent of God is given long life whereas God does not care for the people of bad character.

It is more than thirty years that God told me in very clear words that I would live upto 80 years two three years less or more than that : It points to the fact that the task that has been assigned to me should be completed within this period That is why even when I fall ill. I am not bothered about death. I vividly remember the trees under which I used to play when I was six or seven years old. I couled see that those trees are still fresh but as for me, my condition has changed very much. You also can observe it.

(Malfoozat Vol. II, p. 201)

Pillar of Life

Everything has a piller. The pillar of life and health is the Grace of God.

(Malfoozat Vol. II, p. 203)

Busy all the time

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The work on the commentary has ended and I wanted to rest for two three days before embarking on another work But I do not like to sit idle. Maulana Room says in his book entitled Masnawi that there is a sickness which makes a man to be asking for being beaten with the fists. Same is the case with the divinely persons. They cannot sit idle. At times God puts them to hard task and at times they themselves set out on something which demands hard work.

It is a very blessed thing that one should keep oneself busy with one thing or the other in the cause of God. Every day that passes without doing anything, is, as if, a day of sorrow and sadness. One can gain nothing in this world better than the service to God and that God may open His ways for him, and help him. But mind you, all the efforts devoid of sincerity are meaningless. One should work solely for God and no other aim should be allowed to interfere.

(Malfoozat Vol. II, p. 218)

Mutual Love and Sympathy

I have spoken about the unity and mutual love among the members of the Jamaat many a time and I

have been telling you that you should remain united and have mutual concord. This is what God had instructed Muslims to do He had commanded them to be like one person otherwise they would become weak and the people would know of it. The Muslims have been instructed to stand shoulder to shoulder while praying in congregation and that also is meant to achieve unity. The good of one penetrates into the other like the electric current. If there are dissensions instead of unity, that would ultimately bring bad luck.

The Holy Prophet, sallallaho alaihi wa sallam, has said: "You should love one another. You should pray for one another in the absence of others. If somebody prays for another person who is not present, the Angel says; let this prayer be accepted in your favour also: How wonderful it is. If the prayer of the man who is praying is not accepted the Angel's prayer will.

I advise you that there should be no dissension among you.

I have come with only two points: One, you should firmly believe in the Oneness of God and two, you should inculcate mutual love and sympathy. You should live the kind of life that will be no less than a miracle. This is the change that the Companions of the Holy Prophet had effected in their lives.

كنتم اعداء فالف بين قلوبكم

(You were enemies, then He brought your hearts together)

You should remember that this bringing of the hearts close to one another is a miracle. Keep it in view that unless everyone of you likes for his brother what he likes for himself, you cannot be a member of my Jamaat. Such a person is undergoing a trial and his end is not going to be good.

(Malfoozat Vol. II, p. 48)

Dedication for God's sake

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I am well experienced in this matter (dedication of life for the cause of God the Almighty). Even if I am told by God that this dedication will bring no reward to me and it will not avail me anything, it simply is not dossible that I should stop serving Islam I therefore take it as a duty of mine that I should urge the members of my Jamaat—and it should be like a will of mine—whether they act according to it, or they don't—that if they are looking for salvation, they should dedicate their lives for the cause of God Let everyone strive hard to reach the stage where he can say that my life, my death, my sacrifices, my prayers are all for the sake of God ' His soul should cry out like that of Hazrat Ibrahim, peace be on him,

اسلمت لرب العلمين

(I have submitted myself to the Lord of the worlds)

Unless a man is annihilated in God and unless he is dead in Him (prepared to die for His cause) he cannot have a new life.

You who are with me can observe and realise that I take the aim of my life to be dedicated for God's sake. You should look into your lives and find out as to how many of you like this act of mine and how many of you like to dedicate your lives.

(Malfoozat Vol. II, p. 100)

The Hellish Life

Let the people understand what the Hell is. One Hell is that which God has promised (to the wrong-doers) and the other one is this life itself, if it is not lived for God's sake. God does not take upon Himself the Guardianship of such a person and He does not act to save him from difficulties and provide him with comforts. Do not think that wealth, position, honour, and large number of children can provide anyone with real comfort, contentment and the peace of mind, nor these things can give a life of paradise The contentment, satisfaction and peace of mind which are a bliss of the paradise cannot be had through these things ; they can be had only through living and dying in God. This was the Will of all the Prophets, especially Hazrat Ibrahim and Hazrat Yaqub (Jacob), peace be on them.

Their Will was :

لا تموتن الا و انتم مسلمون

"You should die in the state of being Muslims".

The worldly pleasures produce impure greed and add to the thirst for more of it. It is like the person who is a victim of the disease of thirst ; the thirst does not get quenched and the disease eventually proves fatal.

Thus the fire of desires, ambitions and regret is also connected with the fire of the Hell ; it does not let the man rest, rather gives him a sort of confusion and excitement.

Let my friends never lose sight of the fact that one should not be so engrossed in the love of wealth and wives and children that he may be excited, overjoyed and maniac to the extent that it becomes a curtain between himself and God the Almighty. It is for this reason that wealth and children are said to be a trial. They also prepare a Hell for the man and when he is removed away from them, he is very much perturbed and that is how :

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نار الله الموقده التى تطلع على الافئدة

"The fire lighted by God that will appear in the hearts manifests itself.

The fire that burns away the heart of the man as roasted meat and makes it darker than the burnt charcoal is nothing but the love of some one other than God Almighty.

(Malfoozat Vol. II, p. 101)

The True religion

My humble self has been sent to this world to deliver the Message of God to the effect that from among all present religions the one that is true and according to the will of God is the one that the Holy Quran has presented and La ilaha illallaho Mohammadur Rasulullah is the Entrace to the Home of Salvation.

(Malfoozat Vol. II, p. 132)

I Pray for you

The greatest advantage that those who Join this Dispensation, have is that I pray for them. Prayer is such a thing that it can change a dry wood into a green branch and can give life to the dead. It is very effective. So far as the laws of God are concerned, the prayer can

save a person though he may be very much engrossed in sin. God will hold his hand and he will realise the difference between his previous life (i.e. of sin) and the present one (the changed one).

Behold, he who is poisoned, cannot treat himself; he must be administered medicine by someone else. That is why God has established this system of purification. The prayers of the one who is commissioned by God are a great means of purification. (Malfoozat Vol. V, p. 121)

A Good Life

It is better to have good life though it may be short. As compared with Hazrat Noah, peace be on him, the life of our Prophet, sallallaho alaihi wa sallam, was much shorter but it was definitely very beneficial. In that short span of his life he did very many useful things.

The Words of the Prophets, may God be pleased with them, are very effective: They have a spiritual impact. This spiritual power was given to the Holy Prophet in the highest degree and more than anybody else. How difficult it is to put even one man on the right path but tens of millions of people were rightly guided through the Holy prophet, sallallaho alaihi wa sallam. The Muslims number the largest in the world today. Although some Geographers have stated their number to be less but very great researchers have proved this fact conclusively that the Mulims are in the largest number.

(Malfoozat Vol. II, p. 334)

Sorrows and Joys

My sorrows come from You
'Tis You who grant the joys
I play with both of them
I take them as my toys
I know You never harm
'Tis good You always do
You bless him every way
Whoever is just for You
When You are in the heart
The sorrows and joys are one
The tears are shining pearls
The cries and sighs are fun

Nasreem Saifi

The Philosopher and the prophet

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The difference between a philosopher and a prophet is that the philosopher says that there SHOULD BE A GOD. The prophet says, GOD IS THERE.

The philosopher says that there are reasons to believe in the existence of God. The prophet says I have talked to God myself and it is He who has sent me and having seen Him, I have come from Him.

(Malfoozat Vol. II, p. 339)

Getting rid of Sin

What really helps to avoid sin is the manifestation of God. It is conditioned with having the eye that can see the Grandeur of God; another thing required is the certainty in the poison that sin produces. The earth gives darkness. While the heavens remove it and grant a light. The worldly eye is without light till the light dawns from the skies. That is why unless one has the light of the skies which takes the shape of the Signs, no heart can get rid of the darkness and attain to purity which is the result of the avoidance of sin. Thus in order to be safeguarded against the sin, one should

seek after the light which descends from the skies with the brightness of certainty. It strengthens and purifies the heart of all the dirt and dust. Then, the man really and truly understands what dangerous poison of sin is and he shuns it and runs away from it. Unless a man reaches this stage he cannot get rid of sins. This is the method that I propose.

(Malfoozat Vol. III, p.5)

Continued Blessings

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With the Grace of God and through His Mercy, we find that the Fruits and the Blessings of the teachings of the Holy Quran are there even today and all the effects and Blessings that could ever accrue to the perfecly obedient followers of the Holy Prophet sallallaho alaihi wa sallam, can be had even now. God has established this Dispensation so that it may be a living witness to the truth of Islam and it may prove to the world that the Blessings that the perfect obedient followers could have thirteen centuries ago, can be had even today. And the fact is that hundreds of Signs have been shown so far. We have invited the leaders of all religions to show us the truth of their dispensation, as compared with what we would show them. But not one of them has come forward to accept the invitation of ours.

We take the word of God to be a perfect miracle and very confidently claim that there is no other Scripture that can be favourably compared with it. I assert with great certainty that anything picked from the Holy Quran would prove to be a Sign and a miracle.

For example, look at the teachings of the Holy Quran. It is a great Miracle. It conforms with natural demands to such an extent that no other teaching can be compared with it. This teaching goes to perfect and make complete all the blessings of the previous Scriptures.

I should like to make mention of just one aspect The Torah (Whether in view of the prevailing circumstances or because of some sort of necessity) lays stress on retaliation : eye for an eye, tooth for a tooth. As against this, the teaching of the Gospels lays stress on pardoning the offender and showing patience so much so that it says that if one is slapped on one cheek he should show the other cheek also for being slapped, or going with somebody for two miles if he asks for one mile, or giving away the Coat when somebody asks for the shirt.

We find that the teachings of Toran and the Gospels go to the opposite extremes. But so far as the Holy Quran is concerned, its teachings are based on wisdom, moderation and the prevailing circumstances. You may look at any teaching of the Holy Quran, you will find that it stresses the point that we must find out the circumstances and then decide as to what would really suit the occasion. We do agree that the requirdd outcome of all the teachings is the same but nobody can doubt that the Torah and the Gospels have laid stress only on one aspect—this way or that way—whereas the Holy Quran has stressed the point that the demands of the occasion should be kept in view.

(Malfoozat Vol. III, p. 38)

True love of God

The common aim of the advent of

all the Prophets—peace be upon them—is that they should establish the sincere and true love of God ; and they should create brotherhood of human beings and make them love one another ; unless things take this shape, all is nothing but formality.

So far as the love of God is concerned—only God knows whether it is there or not. But things can be understood with some signs that they are expected to possess. For example, if there is fruit on the lower part of the tree, the fruit is expected to be there on the upper part also. But if there are no fruits on the lower part, how can one be certain that the upper part has any. Likewise, if a man loves his fellow beings and has a sense of oneness with them and also he is moderate as God wishes people to be, then it can be understood that he cherishes love for God.

Thus looking after the rights of the people and brotherly relation with them give the glad tiding that the man has a tinge of the love of God, as well.

(Malfoozat Vol. III, p. 95)

Moral Aspects

As I have said it before, various moral aspects that have come to light in the life of the Holy Prophet, sallallaho alaihi wa sallam, are not to be met with in the life of any other prophet. It is because unless an occasion arises, no specific moral aspect can be displayed. Take for example, Generosity. If some one hasn't got money with him, how can he display generosity. Also, if a man has no opportunity to go to war, how can it be proved that he is a brave person. Same is the case with forgiveness. Only such a person can display forgiveness, as has the power to wield over others.

In short, all the aspects of morals are linked with the circumstances and the opportunities. Let all of us ponder over it as to how great is the Grace of God that the Holy Prophet, sallallaho alaihi wa sallam, had the opportunity of displaying all the various aspects of morals.

(Malfoozat Vol. III, p. 86)

Real Way to Paradise

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In order to become a true Muslim it is very essential that a man should mould his nature in such a way that his love for God and his obedience to Him should not be based on rewards and punishmants, rathar it should become a part and parcel of his nature. When that happens, his love for God will produce a Paradise for him and, in fact, this is the real Paradise. None can enter Paradise unless he treads on this path. I should like to advise you—who have joined me—to enter the Paradise passing through this way, for, this way is the real way to paradise

(Malfoozat Vol. III, p. 183)

Oneness of God

I tell you again, that those who come from God, do not tell the people to do anything bad. What they say is that the people should worship God and do good to their fellow beings and they should pray. They (those who come from God) remove the errors that creep into the religious affairs. I also have been sent to the world to effect

reformation and to remove the errors that had crept into Islam in the dark ages (Faij-i-A'waj). The greatest error is that the grandeur and greatness of God have been totally forgotten and the true, important, and exalted teaching of the oneness of God preached by the Holy Prophet sallallaho alaihi wa sallam, has been made a target of doubts and suspicions.

Malfoozat Vol. III, p. 251)

Blessings from Garments

There are some very good prophecies. As for example "The Kings will seek blessings from your garments." This shows that some kings will also turn their attention towards it, and this Dispensation will be propagated among them also. The kings and the Chiefs are deaf to the message of the Truth. Neither they pay attention towards it, nor those who are in their company. Those who keep company with them are ill tempered people. Their prestige becomes a barriar for them. And God has told me that "the kings will seek blessings from thy garments". These kings who will seek blessings will be the people who will have already joined me (and therefore the kingdom will belong to these people).

I was also shown those kings in a vision; they were riding on the horses and they were not less than six to seven. The fact is that God's words go by gradual progress. When the Holy Prophet, sallallaho alaihi wa sallam, was being troubled in the streets of Mecca, who could ever think that his religion would be spread in the whole world.

(Malfoozat Vol. III, p. 440)

Philosophy of 'stories'

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This is not at all worth forgetting that the Holy Quran which is the best of the scriptures (and the last law bearing Book) is not a collection of stories Those who, because of misunderstanding or in an effort to cover the truth, have called this book a collection of stories are devoid of the sense of the truth—realisation. The fact is contrary to what these people think, that the Holy Quran has given a philosophical touch to the incidents mentioned in it, and it must be admitted that by so doing it has laid the previous scriptures and the prophets under obligation Had the Holy Quran not dealt with them as it has, those things would have become a laughing stock in this age.

This, too, is the grace of God that in this Age which is the Age of the advancement of knowledge and various facts are being discovered, He has established this Dispensation to disclose the heavenly secrets. What was considered to be nothing more than ordinary stories and were being mocked at in this Age of science, has been presented to the world (by this Dispensation) in a philosophical manner.

(Malfoozat Vol. III, p. 153)

Punishment for mischief-making

It should be remembered that the Meccans did not only belie (the Holy Prophet sallallaho alaihi wa sallam)—mere denial of a Prophet on the basis of simple-mindedness does not bring down the wrath of God on the people in the world. It is only when the people who belie, cross all the bounds

of gentility and humanity and become shameless and foul-mouthed and they do not limit themselves to raising objections but go to the extent of teasing and machinations, that jealousy of God is roused and He destroys these cruel and unjust people for the sake of him whom He has commissined to reform the world. That is what happened in the days of Noah. That is what happened in the days of Lot. This kind of punishments are always meted out to the people because of their mischief that is perpetrated against the prophets of God and their followers. Otherwise so far as mere denial is concerned, it is never punished in this world. God deals with these people in another world (the next world).

The punishments descend on the people because of their acts of teasing and troubling those who are commissioned by God, and because of taking the denial to the extent of mocking at them. If somebody says in a gentle manner that he has not understood such and such points and that is why "I do not fall in line with you and do not believe," it would not make that person deserving of the punishment of God, for, this is his simple mindedness and lack of knowledge.

I tell you the truth that if the people of Noah had objected to his prophethood in a gentle manner, they would not have been punished by God. The punishment of all the peoples is the result of their own deeds.

God has said even this much that those who come to listen to the Holy Quran should be taken to a place of security, even though they may be opponents and disbelievers. It is because there is no compulsion in Islam, as the Holy Quran says :

لا اکراہ فی الدین

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(There is no compulsion in the matter of religion).

(Malfoozat Vol. III, p. 162)

Dedicate yourselves

A true Muslim is he who devotes the whole of himself (all aspects of his life) for the pleasure of God and hands himself over to Him. His beliefs and his actions, his target and his ambitions are all directed towards the achievement of His pleasure. All the good deeds that he performs are a matter of pleasure for him and he feels a sort of sweetness by doing them ; he finds no difficulty in those good and virtuous deeds. These good deeds of his turn every difficulty into comfort.

A true Muslim loves God the Almighty taking Him to be his beloved and his Master who is all benevolence.

It is for this reason that he puts down his head at His doorstep. If a true Muslim is told that he would get no reward for these good deeds of his—and also that there is no Paradise and no Hell, nor is there any comfort or pleasure, he would never abandon his good deeds and he would never do away with his love for God, for, he does not worship God nor he obeys Him in the hope of any rewards from Him. He does all these things because he thinks that his very existence is aimed at the recognition of God and His love and obedience, and that there is no other aim of his life than this. When he uses his powers in doing good and appropriate deeds, he sees God before his eyes—he does not mind paradise or hell.

If I am told that I would be severely punished for my love for God and my obedience to Him I would bear all the hardships and I would take the pains of the punishment as a great pleasure and I would never leave loving or obeyi g Him. Even one step away from obedience to God tantamounts to a thousand rather innumerable deaths and collection of all the difficulties and hardships. It is as if a king were to announce that a mother who would give no suck to her baby would be rewarded; no mother would abandon giving suck to her baby in the hope of the reward from the king. Likewise a true Muslim, whatever the promises of reward and comforts for him, would never go even one step away from obedience to God ; he would deem it a total destruction for himself.

(Malfoozat Vol. III, p. 182)

Three Types

When the Prophets are commissioned by God, there are three ways in which people get guidance from them ; it is because there are three types of people : Zalim (wrongdoer, or unjust), Muqtasid (moderates, neither very bright nor mediocre) and Sabiq bil Khairat (those who try to advance in every thing that is good).

The top class people are Sabiq bil Khairat. They do not stand in need of any arguments or proofs, nor do they need any miracles. They are so clean hearted and good natured that as soon as they see the face of the one who is commissioned by God, they confirm his truth and as soon as they hear the claim, they take it to be a proof of his truth. Their reasoning power (or their wisdom) is so fine that the very face of the prophets and their words make them profess faith. Next to this type of people are Muqtasidin. They are good natured people but they do need proofs and it is through witnesses that they come to believe.

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The third type are Zalimin. Their nature is such that they do not believe unless they receive some beating (punishment).

Those who say that Islam was spread at the point of the sword, tell lies, for, the battles that the Muslims fought were defensive. But of course this much is true that God has destined that the Zalimin should see a sort of compulsion i.e. punishment. This method has been in action in the times of all the Prophets. He who sees with the naked eye cannot compete with the one who sees with the telescope. How can one and the same method benefit people having different talents.

It is the Sabiq Bil Khairat who become the dear and near ones of the prophets and later on, their true successors. Their likeness is to be found in Hazrat Abu Bakr, may God be pleased with him ; he did not ask for a miracle to be shown nor did ne demand a Sign. As soon as he heard of the claim he declared himself to have believed.

The fact is that he who knows the life of a Prophet (his moral condition) he does not stand in need of a Sign or a Miracle. And that is why the Holy Prophet sallallaho alaihi wa sallam reminded the people in the words :

فقد لبثت فيكم عمرا من قبله

"I have lived a life time among you".

The Sabiqin can disc rn the

truth through their insight. When the Holy Prophet reached Medina, and many people came to have a look at him, one of them was a Jew. When this Jew was asked as to what kind of man the Holy Prophet was, he answered : This face could not be that of a liar.

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The Muqtasid stand in need of proofs and miracles and the Zalimin do not believe unless they pass through a sort of punishment. It is just as the people of Moses had to experience the bubonic plague and the earthquakes and thus they became a lesson for others. This is in a way a sort of compulsion which is meant for this third type of people. It is a Must for the prophetic Dispensations.

(Malfoozat Vol. III, p. 219)

Come back to God

This Dispensation of God has been established to bring man to Him and although it is very difficult to come to Him, it is like a death, ultimately life also comes therefrom. Blessed is the man who pulls out the Satanic part from his life ; his blessings extend to his house, to himself and to his town. But if he has received only a little portion, he would not have that kind of blessing until he fulfils the pledge of Baiat with his actions.

(Malfoozat Vol. V, p. 76)

Two kinds of evils

There are two kinds of evils. One, to associate others with God, not to recognise His greatness, to be negligent of worshipping Him and not being obedient to Him. Two, not to be kind to His servants (human beings) and not to give them their rights. You should not indulge in any of these two evils. You should remain steadfast in obedience to God You should stick to the pledge that you have made in the form of Baiat Do not cause hardship to the human beings. Study the Holy Quran and ponder over it well ; act upon it. Avoid all the useless talks and atheistic societies; pray five times a day. In short, let there be no command of God which you evade. Keep your body clean and the heart also clean of all prejudices and acrimonies and jealousies. This is what God wants from you.

The other thing is that you should be coming here occasionally. Unless God wishes that something be done, no human being can wish for it. It is God who enables a man to do virtuous deeds.

(Malfoozat Vol. V. p. 76)

Inculcate true faith

The object of Man's creation is that he should inculcate true faith. If he does not inculcate this kind of faith, it means that he takes his creation to be meaningless. If he does not find faith in one company it is unlawful for him that he should not try to find another company. God has commissioned me to see Taqwa inculcated in the people and that they should have true faith in God that it may guard against sin. God does not want ransome. He wants true Taqwa. I saw a man who would ask somebody to be his witness for his repentance. I asked him why he was doing so. He said. 'I do so, because I think that when I would like to commit the sin, I would think of that person, feel shy and

avoid the sin.' But later on, it was observed that the man would not care for the witness and he would commit the sin. In fact it is God whose thought should make us feel shy. If a man does not fear Him and does not feel shy of Him, how can he fear and feel shy of someone else. The likeness of such people is the likeness of the people mentioned in the poetical verse which says :

How nicely the Darvesh has said
that he repents at night and repeats
the committal of the sin in the
morning. (Malfoozat Vol. V, p. 120)

Major sins

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Behold ! there are some major sins and they are known to everybody and the righteous people try all they can to protect themselves against them. But as for you, you should guard against all the sins whether they are major ones or minor ones, for, the sin is a poison, which if taken, it is impossible to survive. Sin is a fire which burns the spiritual talents to ashes. You should therefore guard against minor and major sins, internal and external sins. You should guard against the sins that are committed with the eyes ; you should guard against the sins that are commited with the hands, with the ears, the nose, the tongue, the private part. In short you should guard against the poison of the sin that is committed with any of the parts of the body and you should take preventions.

(Malfoozat Vol. V, p. 125)

Abandon Sin and Turn to God

Repentance means to abandon sin and to turn towards God, to leave evil and to advance in virtue. Repentance demands a death after which a man is given a life—and then he never dies. When one has repented one should be such as if he has got a new life and came in the world again. His movements should not be the same as before, nor should his tongue, the hands and the feet, the same (as they were before repentance). The whole of his body should be a new existence working under someone else. Those who look at him should realise that he is not the same person : he is a different person.

In short, you should know it with certainty that repentance produces great fruits. It is a fountainhead of blessings In fact the *Auliya* and *Sulaha* (the friends of God and the righteous people) are the very people who repent and then stick to their pledge strongly. They go away from sin and nearer to God. A man with perfect repentance is called *Wali*, *Qutb* or *Ghaus*. This is what makes him the beloved of God. After this stage has been achieved, the trials and tribulations that were destined for him, are removed.

(Malfoozat Vol. V, p. 192)

Man and Wife

If the man is not righteous how can his wife be. Of course if the man becomes righteous, the wife can also follow him. The wife should not be admonished through words, this work should be done through deeds—then the wife will be influenced. What to talk of the wife, who else is there who brings about a change only through the words of advice.

If there is any crookedness or

weakness in the character of man the wife is a constant witness over him. If the man has taken bribe, the wife will say" All right, when the husband has brought it home, why should I call it unlawful. In short the wife is influenced by the man and it is he himself who makes her *khabis* or *tayyib* (bad or good).

That is why it is written in the Holy Quran :

i.e- Bad things are for bad men and bad men are for bad things. Good things are for good men and good men are for good things.

In this verse the men have been admonished that they should become good, otherwise whatever one might do, no good results will come out. He who does not fear God can never expect the wife to fear him.

(Malfoozat Vol. V, p. 207)

Pledge is Sacred

In fact sin can be recognised only through these two things :

(1) To be negligent of our duties towards God.

(2) To be negligent of our duties towards our fellow beings (human beings).

These very two things are the principle of worship i.e these duties should be performed well; negligence of these duties is known as sin.

You shold remain steadfast in your Pledge and you should keep to the words that you have now uttered while taking Baiat at my hand, till the time that you pass away from this world. Sometimes a man indulges in self deception. He thinks that he has planted the tree of repentance and he expects the fruit therefrom, or he thinks that he has secured faith and he waits for the results to come out. But in reality in the sight of God, he has, neither repented nor he is a true believer, for, anything that is not upto the mark of the pleasure of God, it is of no value in the sight of God. He does not value it in the least. We observe that when somebody intends to make some purchases, unless he finds what he wants to his satisfaction, he takes everything to be of little value If that is what a man does, how can God who is Sacred and Pure, accept something that is not valuable.

(Malfoozat Vol. V, p. 242)

God Helps Muttaqis

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You should remember that faith without appropriate deeds is incomplete How can it be that if a man has a perfect faith he should not be doing appropriate deeds. You should make your Faith and Belief perfect otherwise it will be of no value whatsoever. The people do not make their Faith perfect and yet they complain that they do not receive the Bounties which God has promised. There is no doubt about it that God has said "He who fears God, He will make an opening for him and provide him from where he cannot even think of."

That is, he who is a Muttaqi in the sight of God, he is brought out of the straitened condition and provided in a way that he could not even think of as to how and where from it has come to him.

This promise of God is very true and I believe that God fulfils His promises and He is very Merciful and Generious. He who devotes himself for

God is pulled out of every humiliation and God Himself becomes his Protector and Helper. But those who on the one hand claim to be *Muttaqi* and on the other hand complain that they are not recipient of the blessing which should be theirs - who of the two should we take as true or false. We can never accuse God, "Verily God does not break His promise. We will take the people (who claim to be Muttaqi and complain for the lack of blessing) as liars. The fact is that their Taqwa or their reformation does not reach the stage where it should be worth while in the sight of God. Or it can be said that they are not the Muttaqi of God, they are the Muttaqi of the people and they only show themselves off. That being the case they are cursed instead of being blessed and getting the Mercy of God. Because of this they wander about in the land and remain involved in difficulties.

God never lets a Muttaqi go waste; He is very firm and true in His Promises.

(Malfoozat Vol. V, p. 243)

God Provides for Muttaqi

Hazrat Dauood (David) says in the Psalms: I was a child and then grew up to be a young man; now I am old. I have never seen a Muttaqi and a God fearing person going about begging, nor have I seen his children being pushed about and begging for their food.

(Malfoozat Vol. V, p. 244)

Faith comes from God

Listen! I talk to you but I do not do so because I can add to anybody's faith or I can put some thing in the hearts. No. We cannot add anitoa to anyone's faith. I say all these things because now that so many of you are gathered here, someone of you might pay attention and get himself reformed. It is only God who enables the people to do so. He is all-Powerful and can implant the root of faith in some one's heart and then make him enjoy the fruits thereof or He may destroy someone because of his evil deeds, with the fire of His wrath.

You should, therefore, always pray to God that His help may be vouchsafed to you.

(Malfoozat Vol. V, p. 252)

Love and Fear of God

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The prayer (Salat) is obligatory for every Muslim. It is reported in the Hadees that a people came to the Holy Prophet, sallallaho alaihi wa sallam and accepted Islam. They asked the Holy Prophet to allow them not to be offering the prayer (five daily prayers), for, they were always busy in various activities and had the cattle due to which they could not vouch the cleanliness of their clothes and they also did not have time (for the prayers). The Holy Prophet replied, 'Behold, if the prayer is not offered, what else is there worth while? religion without prayer is no religion at all. What is prayer? It is expression of One's humility and weaknesses before God and to ask Him to provide for our needs. It is standing before Him hands folded to express His greatness and to obey His Commandments and sometimes to prostrate before Him with the greatest humility. It is to ask Him to provide for our needs. This is prayer. To praise the one from whom the beggar is asking for something: to say that you are such and

such. To move His mercy by expressing His greatness and grandeur and then to beg Him.

That is why any religion that is without prayer is no religion at all. Man is always needy and he should be asking for His pleasure and seeking after His grace. It is only through God's help that man can do something. we should always be asking Him to help us to devote ourselves for Him and to live our lives in complete accordance with His will; so that we can win His pleasure.

The Prayer actually means to have the love and the fear of God; and this is what religion is.

He who wishes to be relieved of the Prayer, what does he do more than the animals. The same eating and drinking and sleeping like the animals. This in no case can be called religion. This is the way of life of the non-believers. Rather it is very true to say that any moment that is passed in negligence is passed in disbelief.

(Malfoozat Vol. V, p. 253)

Reaching God

The basic principle is this that if somebody has to reach a destination he will have to walk to it. The longer the distance that he has to cover the faster should be his pace, and the harder should he try and for a longer period he should walk. To attain to God is also a destination and the distance is also very great. The prayer is a Railway Train for the one who wishes to meet God, So that he may board it and reach the destination in a shorter period of time.

How can the person who abandons the prayer reach the destination ?

(Malfoozat Vol. V, p. 255)

Simple Food

It is more than a year now that I have not taken meat. I have been taking the bread made of gram or bread with pickle or pulse (beans). Even today I have taken bread with the pickle.

(Malfoozat Vol. V, p. 271)

Take care of your pledge

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Now you have made a pledge before God. You have repented for all the sins and you have promised to God that never you would commit a sin again. This promise produces two kinds of results. Either this pledge bestows a Mercy or it becomes the cause of the wrath of God. Either a man becomes the inheritor of great bounties of God - if he sticks to it, God will be pleaed with him, and He will shower His Mercy on him - or he will become a great offender by breaking his pledge - that would mean that he has insulted God. Just as when somebody makes a pledge with another person and then by breaking the pledge he becomes an offender, in the same way it makes one an offender that he should commit the sin after making a pledge that he would not.

The pledge that you have made today will either become basis of ever increasing Mercy or of ever increasing wrath of God. If you will give preference to the will of God over everything else and change all your age old habits then you should remember that you will deserve great reward.

(Malfoozat Vol. V, p-278)

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Notes & Comments

A True Ahmadi

The first issue of Al-Fazl after the creation of Pakistan was published from Lahore on the 15th of Sept. 1947.

On the very first page of this issue, a note was published from the pen of Huzur Khalifatul Masih II, may God be pleased with him. Its heading was :

"Are you a true Ahmadi"

A part of it ran thus

"If you are a true Ahmadi you should bring about a change in your life from today. You should pray fervently. You should offer your prayers regularly and with great zeal. If your wife shows slackness in the Prayer's, you should advise her to change and if she does not reform herself you should divorce her. In case of your husband being slack in Prayers, you should try to advise him to change and if he does not change, you should obtain the Khula (the divorce that a woman asks for). If your children are slack in Prayers, you should boycott them till they reform themselves."

This note shows how much stress did he lay on supplications and Prayers during the difficult times. This can be a lesson for all of us for all the days to come.

Let all be educated

The Al-Fazl of 21st February 1954 reports that Huzur Muslih Mauood may God be pleased with him, said :

One of the things that I told the men and the women of the Community on the occasion of the Jalsa Salana is that everybody who can read and write—be he a man or a woman—should teach at least one person, a little of reading and writing. With the grace of God, the Community has a large number of educated people.. If we make up our mind, and we act according to it, we would be able to have fifty percent of our membership literate. If we keep this in view that at Rabwah women are ahead of men in education but that is not the case in other places. If we take their standard to be the same as that of men among other Muslims, there would be $13\frac{1}{2}$ percent literate women. And if every woman were to teach at least one other woman the percentage next year would rise to 25 and this campaign carried on for two years more would make all the women of the community literate. That shows that it is not at all difficult to achieve this target. The only difficulty lies in the fact that we do not make up our mind to work on it. In short, what I told the members of the community was that every educated man and woman should teach at least one person and if they can teach more than that that will be still better.

Remembrance of God

Huzur Muslih Mauood, may God be pleased with him, is reported in Al-Fazl of 14th of October 1947 to have said :

"Our actions should be moulded in such a way that they remind the people of the Muslims of early days.

The remembrance of God before and after the Prayer is being neglected. The time spent in waiting for the Imam before the Prayer starts, is generally used in talking of irrelevant matters whereas the Holy Prophet sallallaho alaihi wa sallam, has said that that period of time waiting for the Imam) is just like the time spent in Jihad. The remembrance of God brightens the brain, strengthens the relations with the angels and the shortcomings of self are removed.

"You should, therefore, inculcate the habits of the remembrance of God. Spend your time as did he companions of the Holy Prophet, sallallaho alaihi wa sallam, otherwise the blessings will be put off for long time—the blessings that God has destined to be given to you. There is only one remedy for this disorder—and that is that the Grace of God should descend on us.

You should therefore attract the Grace of God. Pray to God that the community many remain united, it may make sacrifices and have regard for others.

Every member of our Community should continue taking stock of himself and try to inculcate love for religion so that the religious affairs may not seem to be a burden to him rather he should feel a sort of pleasure and joy in them.

The other people take religion to be a burden. The members of our community should be quite the opposite of that. They should take the worldly affairs to be a burden and like a fine imposed on them, for, our real task is to create the love of religion in our hearts and to propagate it. As for other things they are not our aim that we may have to achieve. Mere talking cannot avail us anything. We should be thinking of only one thing—whether we are awake or asleep ; moving about or sitting at one place—and that is, that Islam should gain supremacy in the world.

———

Preservation of Ideas

There was a time when there were no Printing Presses and therefore the Books if ever written. were only hand writt n and very scarce. There were no newspapers in those days. And yet the ideas did not stop going from one man to the and from one country to the other other country.

How was it done? with the spoken word: The parents taught their children and the children moved about especially, when they grew up. That is how the ideas were preserved and spread. If the books now become scarce and the newspapers, either go out of existence or become intelligible because of the missing words and phrases, we can, infact, we should adopt the old system of preservation of ideas and their far and wide dissemination. Let parents and elders teach the children and the younger ones, who we are, what we believe and how to disseminate this knowledge. We have to do it. We can do it. We will do it. Insha Allah.

Read Regularly

Monthly

Tahrik i Jadid

Rabwah

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FRIENDS OF GOD

You should know it full well—and with confidence—that the seed of the spiritual life has been sown like a seed of mustard, but soon, rather very soon, it will be seen like a big tree. The person who is engrossed in worldly views, likes the worldly things—and he takes them to be very important, but he who has been vouchsafed a portion of spiritual affairs, asks for a spiritual life. The Truthful servants of God do not come to the world that they should show the juggling feats, rather their aim is to draw the people towards God; it is the spiritual and sacred influence which becomes a means of their recognition. Although he who likes to test it, cannot see the light that is there in them and which has the power of attraction—and since he cannot see he stumbles—but this light draws a Jamaat to itself, which deserves to be drawn and thus it manifests its unusual influence.

1. The close friends of God have the following signs :

They are granted a sincere love which it is not possible for the worldly people to assess.

2 They have a sort of fear in their hearts and because of that they are punctiliously obedient (to the Commands of God) lest the Eternal Friend is annoyed.

3. Unusual steadfastness is granted to them, and at its specific time, it gives a surprise to the people who happen to see it.

4. If somebody troubles them very much and does not desist from it, the wrath of that Powerful Being who is their Guardian is enraged all of a sudden.

5. If somebody becomes their close friend, and shows loyalty and sincerity and devotes himself for their cause, God the Almighty draws him towards Himself and bestows on him, Special Mercy of His.

6 Their prayers are accepted more than other people so much so that they cannot count large number of their prayers that God has accepted.

7. The secrets of the unseen are made known to them. They are informed of the things that have not taken place as yet. Although others also have true dreams and clear visions, they are on the top of the list.

8 God specially takes up their Guardianship and He looks after them, as a father looks after his children, rather His Mercy for them is much greater than that.

9. When they are in a great difficulty, He deals with them in one of the two ways. Either He removes that difficulty in a very unusual manner or He grants them patience and power to bear it and this patience and forbearance is a matter of joy for them.

10. Their morals become so sublime that all the pride, self conceitedness, meanness and selfishness, deceit, jealously, niggardliness and small heartedness are removed and they are granted a sort of openness of the heart and brightness of the mind.

11. Their trust in God is of a very high standard and this trust of theirs continues giving fruits.

12. They are empowered to do good deeds while others are weak in this aspect of their life.

13. Their sense of sympathy for creatures of God is very greatly enhanced and they are very zealous to show sympathy to the people without any hope for reward. They themselves cannot understand why they have so much of sympathy for

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others, for, it becomes a second nature with them.

14. They are very faithful to God and they find an ecstatic feeling for devotion for God. Their soul is, as if, linked with God and this is a secret that none can explain it. That is why they have a special rank with God which cannot be recognised by the people. It is this very faithfulness to God that they have in addition to everything else, that others also might have. It is this very faithfulness that is the fountainhead of all blessings. Because of this, even if they are drowning they again begin to swim and having reached the point of death they get a new life; having been humiliated they are made to wear the crown of houour; having become all alone and secluded they appear with a large group (Jamaat). The strong link of this faithfulness cannot be cut asunder with the swords nor it can be loosened with any onslaught or fear or disorder Peace be on them from God, His Angels and all the righteous people.

15. The fifteenth sign of these people is their knowledge of the Holy Quran. The great understanding of the Holy Quran that is given to them is in no case granted to any other person. These are the very Mutah-haroon (the pure) about whom God the Exalted says:

لا يمسه الا المطهرون

"Nobody can touch it except the pure".

16. The speech and their writings are made effective by God which is not the case with the worldly Ulema. These speeches and writings of theirs possess an awe and a grandeur and unless somebody's heart is muffled up, they can grip it.

17. They have a sort of awe which is dyed in the awe of God, for, God is with them in a special manner. Their faces give a light of the love of God and whoever can see it gets fire of the Hell made haram (unlawful) for him. Of course they can commit a 'sin' and an error but they have a fire in their hearts which burns away that sin or error; their error does not stay rather it is like something that flows at a great speed in flowing water. That is why their Critic is always in the wrong.

18. God Almighty does not let them go waste and does not inflict humiliation and insult on them, for, they are dear to Him and they are planted with His own hands. He does not throw them from a height to crush them; He does so to show to the people their unusnal escape. He does not push them into the fire that they may burn therein; He does so to show to the people that where there was fire, a beautiful garden has sprung up there.

19. He does not cause them to die till they have finished the work assigned to them and they have been accepted by the good natured people.

20 Their good works are made to live after them and for many generations their own offsprings and those of their close friends are looked upon by God with great Mercy and their name is not effaced from the world.

These are the signs of the friends of God. When everyone of them manifests itself at its appointed time, it proves to be no less than a miracle, but this manifestation is altogether in the Hand of God.

Now, under the command of God contained in the verse:

و اما بنعمت ربک فحدث

I should like to make it known that with the sheer Grace of God and through His Mercy my humble self has been vouchsafed quite a big share of all these signs.

(Izalai Auham Part, II, p. 335-39)

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From the Newspapers

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THE TIMES (LONDON)
March, 25, 1980

Letters to the Editor

Symptoms of decline

from Sheikh Mubarak Ahmad

Sir, Every sensible person must be shocked at reading the item set out at page 5, coloumns 7 and 8, of your highly esteemed paper of Thursday, Marc 20, which discloses that alcoholism is now an epidemic and one adult in every 10 in England and Wales, about five million altogether, has a biochemical disorder, drinking regular amounts of alcohol. The details mentioned in illustration highlight the horror in striking terms.

May I be permitted to point out that the remedies suggested for the control of this grave threat to the moral and physical health and sanity of an increasing percentage of the population of this country are partial and half-hearted and are not likely to produce any worthwhile result. The real malady is the serious decline in moral and spiritual values which is observable not only in this country but all through the West. The effective remedy must also be of moral and spiritual character and that can only be supplied by strong and sincere faith.

Unfortunately the prevalent faith in this country, christianity, has utterly failed to check the serious decline in moral and spiritual values that I have mentioned and which is responsible for not only the spread of alcoholism but also of promiscuity in sexual relations and a host of other ills. As a contrast, Islam presents a very different picture. The use of alcohol, for instance, is forbidden in the Holy Quran, which lays down : O ye, who believe, liquor and gambling ...are but abominations and Satanic devices. So turn wholly away from them that you may prosper". (5 : 91)

That is why among the Muslims the drinking of alcohol is almost unknown and Muslim society has been spared the horrors to which attention is drawn in the item at page 5 of the issue of *The Times* of March 20.

Yours faithfully,
MUBARAK AHMAD,
Imam, London Mosque,
16, Gressenhall Road,
Putney. SW 18

Did you meet a non-Ahmadi ? Did he ask you something about Ahmadiyyat ? Did you tell him ? We are sure you must have. Then let the readers of the Tahrik-i-Jadid know what did he ask and how did you explain your point of view.

That tantamounts to writing for the Tahrik-i-Jadid. You can do it.

Let us see that you Do it.

Thanks.

Preaching to Muslims and non-Muslims

"The Rabitatal-Alam-al Islami, as a popular international organisation representing Muslim peoples of the world, has been very much concerned about the dissemination of Islamic *Dawah* in pursuance of the noble objectives for which it was established 18 years ago. These objectives are related to our primary obligation of diffusing the message of Islam, interpreting its norms an precepts refusing any false allegations against our Faith, combating the dangerous machinations of our enemies to detract Muslims from their Religion and thus destroy their unitv and brotherhood, and dealing with Islamic issues in a manner which realize the demands and aspirations of the Umma and resolve its problems. Relying on Allah alone and making use of tne limited resources at the Rabita's disposal, our organisation has undertaken the task of disseminating Islamic Dawah among both Muslims and non-Muslims, either from its headquarters in Mecca-al-Mukarramah or through its various offices and representatives. It may be pointed out that the main reason for the lack of success in the Dawah activity has been the individualistic approach of some Muslim missioaries (Duats) and the aosence of the desired coordination in their effort. This has caused misunderstandings and detracted them from facing the ant-Islamic forces, in addition to considerable loss of money, energy and time."

(The Journal of the Muslim League February 1980)

Digestive System Cures نظام ہضم کی کیور

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Appendix Cure	اپنڈے سائی ٹس کیور
Colic Cure	پیٹ معدہ اور انتڑیوں کی درد کی کیور
Constipation Cure	قبض کی کیور
Dysentery Cure	پیچش کی کیور
Flatulence Cure	گیس و ریح کی کیور
Jaundice Cure	یرقان کی کیور
Piles Cure	بواسیر کی کیور
Worms Cure	پیٹ کے کیڑوں کی کیور

هُوَ الشَّافِی!

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3 ڈالر فی کیور کے حساب سے دستیاب ہے۔
ایک سو گیارہ کیورز کا لٹریچر خط لکھ کر منگوائیں۔

CURATIVE MEDICINE CO., (Regd.) Pakistan.

کیوریٹو میڈیسن کمپنی (ڈاکٹر راجہ ہومیو) رجسٹرڈ پاکستان

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